¶ A deuout treatise vpon the Pater noster/ made fyrst in latyn by the moost famous doctour mayster Erasmus Roterodamus/ and tourned into englisshe by a yong vertuous and well lerned gentylwoman of .xix. yere of age.

¶ Richarde Hyrde / vnto the mooſt ſtudyous and vertuous ponge mayde Fraunces. H. ſendeth gretynge and well to fare.

I haue herde many men put great dout / whether it ſhulde be expedyent and requiſite or nat / a woman to haue lernyng in bokes of latyn and greke. And ſome vtterly affyrme that it is nat onely / nother neceſſarye nor profytable / but alſo very noyſome and ieoperdous: Allegyng for their opinion that the frayle kynde of women / beyng enclyned of their owne corage vnto vice / & mutable at euery newelty / if they ſhulde haue ſkyll in many thinges / that be wrytten in the latyn and greke tong / compiled and made with great crafte & eloquéce / where the mater is happely ſótyme more ſwete vnto the eare / than holſome for ỹ mynde / it wolde of lykelyhode / bothe enflame their ſtomakes a great deale the more / to that vice / that men ſaye they be to moche gyué vnto of their owne nature alredy / and enſtructe them alſo with more ſubtilyte and conueyaunce / to ſette forwarde and accõplyſſhe their froward entente and purpoſe. But theſe men that ſo ſay / do in my iugement / eyther regarde but lyteil what they ſpeke in this mater / or elſ / as they be for ỹ more parte vnlerned / they enuy it / and take it ſore to hert / that other ſhulde haue ỹ precious iewell / whiche they nother haue theym ſelfe / nor can fynde in their hertes to take

the payne to gette. For fyrste/ where they reken
ſuche inſtabilite and mutable nature in women/
they ſaye therin their pleaſure of a contenſyous
mynde/ for the mayntenaunce of their mater/ for
if they wolde loke theron with one eupn eye/ and
cõſydre the mater equally/ they ſhulde fynde and
well preyue/ that women be nat onely of no leſſe
conſtancy and diſcrecion than men/ but alſo more
ſtedfaſt and ſure to truſte vnto/ than they.

For whether I praye you was more light and
more to be diſcõmended/ Helen that with moche
labour and ſute/ and many craftye meanes/ was
at the laſt ouercome and inticed to go away with
the kynges ſonne of Troye: Or Paryſ/ whiche
with ones ſyght of her/ was ſo doted in her loue/
that neyther the great chere and kyndeneſſe ſhe-
wed vnto hym of her huſ bãde kyng Menelaus/
nor ſhame of the abomynable dede/ nor feare of
the peryll that was lyke to come therupon/ nor
the drede of god/ myght let hym to conuey her a-
waye/ contrary to all gentylneſſe/ contrary to all
ryght/ all lawes and conſcience: For the woman
caſteth her mynde neyther to one nor other of her
owne proper wyll/ Whiche thyng is a ſure token
of an vpryght and a ſtedfaſte mynde/ but by the
ſute and meanes of the man: Whan he with one
loke of her/ is rauiſſhed of all his wyttes. Nowe
if here parauenture a man wolde ſaye/ yes/ they
be moued aſwell as men/ but they diſſemble/ for-
beare/ and wyll nat vtter theyr ſtomakes/ nother
it is ſo cõuenyent the womã to ſpeke as the man:

that

that shall nat helpe his excuse/but rather hynder it/for they be the more worthy to be allowed/that wyll nat be so farre ouerseene in that affectiō/whiche is so naturally gyuen to all thynges lyuyng/ but that they can remembre theyr duetie and honestie/where the man is many tymes so farre beside his reason/ý he seeth nother where nor whā/ nother to whom/nor howe to behaue hym selfe/ nother can regarde/what is comely and what is nat. For verily/it is as vncōuenient for the man to demaunde that thynge that is vnlaufull/if he coude perceyue/as for the woman. And if bothe theyr vyces were all open and shewed/the man shulde haue moche more that he ought to be asha med of/sauyng that he is also in that poynt worse than the woman/in as moche as she is a shamed of her faute/be it neuer so small: and he is so farre from that vertue/ý whan he hath done nought/ he reioyseth of it & auaunceth hymselfe/as though it were well done. And yet he is so vnreasonable in iugyng the woman/that as Isocrates saythe wherin he hathe no consyderation/howe ofte or howe sore he offende his wyfe: He wyll nat suffre ones to be offēded hym selfe by her neuer so lytell: where he wolde that she shulde take his dedes all well in worthe. Wherfore in dede/women be in gaye case and happy/if their honestie and prayse must hange at the gyrdelles of suche people. Nowe as for lernyng/if it were cause of any yuell as they say it is/it were worse in the man than in the woman/bicause (as I haue said here before)

he can bothe worse staye and refrayne hym selfe/ than she. And moreouer than that/ he cometh ofter and in mo occasyons thatne the woman/ in as moche/ as he lyueth more forthe abrode amonge company dayly/ where he shalbe moued to vtter suche crafte as he hath gotten by his lernynge. And women abyde moost at home/ occupied euer with some good or necessary busyneste. And the latyn and the greke tonge/ I se nat but there is as lytell hurt in them/ as in bokes of Englisshe and frēche/ whiche men bothe rede them selfe/ for the proper pastymes that be writtē in them/ and for the witty and craftie conueyaunce of the makynges: And also can beare well ynoughe/ that women rede them if they wyll/ neuer so moche/ whiche cōmoditeis be farre better handeled in the latyn & greke/ than any other lāgage: and in them be many holy doctours writinges/ so deuout and effectuous/ that who soeuer redeth them/ muste nedes be eyther moche better or lesse yuell/ whiche euery good body bothe man and woman wyll rede and folowe/ rather than other. But as for that/ that I here many men ley for the greattest foyldy in this mater/ in good faythe to be playne me thynke it is so folysshe/ þ scantly it is worthy/ eyther to be rehersed or answered vnto. That is/ where they saye/ if their wyues coulde Latyn or greke/ than myght they talke more boldely with preestes and freres/ as who sayth/ there were no better meanes (if they were yll dysposed) to execute their purposes/ than by speakynge Latyn or

greke/

greke/ outher els/ that preestes and freres were cómenly so well lerned/ that they can make their bargeyne in latyn & greke so redily/ whiche thyng is also farre contrary/ ỳ I suppose nowe a dayes a man coude nat deuyse a better waye to kepe his wyfe safe from them/ than if he teche her the latyn and greke tonge/ and suche good sciences as are writtẽ in them: the whiche nowe moste parte of preestes/ and specially suche as be nought/ abhorre and flye from: ye/ as faste in a maner/ as they flye from beggars/ that aske them almesse in the strete. And where they fynde faute with lernyng/ bycause they say/ it engendreth wytte and crafte/ there they reprehende it/ for that that it is mooste worthy to be commended for/ and the whiche is one singuler cause wherfore lernyng ought to be desyred/ for he that had leuer haue his wyfe a foole than a wyse woman/ I holde hym worse than twyse frantyke. Also/ redyng and studyeng of bokes so occupieth the mynde/ that it can haue no leyser to muse or delyte in other fantasies/ whã in all handy werkes/ that men saye be more mete for a woman/ the body may be busy in one place/ and the mynde walkyng in another: & whyle they syt sowing & spinnyng with their fyngers/ maye caste and compasse many peuysshe fantasyes in their myndes/ whiche must nedes be occupyed/ outher with good or badde/ so long as they be walkynge. And thoseỳ be yuell disposed/ wyll fynde the meanes to be nought/ though they can neuer a letter on the booke/ and she that wyll be good/

lernyng

lernynge / shall cause her to be moche the better.
For it sheweth the ymage and wayes of good lyuynge / euyn right as a myrrour sheweth the symylitude and proporcion of the body. And doutlesse / the daylye experyence prouethe / that suche as are nought / are those that neuer knewe what lernyng ment. For I neuer herde tell / nor reed of any woman well lerned / that euer was (as plentious as yuell tonges be) spotted or infamed as vicious. But on the otherside / many by their lernyng taken suche encreace of goodnesse / ỹ many may beare them wytnesse of their vertue / of whiche sorte I coulde reherse a great nombre / bothe of olde tyme and late / Sauynge that I wyll be contente as for nowe / With one example of oure owne countre and tyme / that is: this gentylwoman / whyche translated this lytell boke hereafter folowyng: whose vertuous conuersacion / lyuyng / and sadde demeanoure / maye be prose euydente ynough / what good lernynge dothe / where it is surely roted: of whom other women may take example of prudẽt / humble / and wyfely behauour / charitable & very christẽ vertue / with whiche she hath with goddes helpe endeuoured her selfe / no lesse to garnisshe her soule / than it hath lyked his goodnesse with louely beauty and comelynesse / to garnysshe and sette out her body: And vndouted is it / that to thyncrease of her vertue / she hath taken and taketh no lytell occasyon of her lernyng / besydes her other manyfolde and great cõmodyteis taken of the same / amonge whyche cõmodyteis /

teis this is nat the leest/that with her vertuous/ worshipfull/wyse/and well lerned husbande/she hath by the occasyon of her lernynge/and his delyte therin/suche especiall confort/pleasure/and pastyme/as were nat well possyble for one vnlerned couple/eyther to take togyder or to conceyue in their myndes/what pleasure is therin. Therfore good Fraunces/seyng that suche frute/profite and pleasure cometh of lernyng/take no hede vnto the leude wordes of those that dispreyse it/ as verily no man dothe/saue suche as neyther haue lernyng/nor wotteth what it meaneth/which is in dede the mooste parte of men/& as the mooste parte and the best parte be nat alwaye of one mynde/so if this mater shulde be tryed/nat by wytte and reason/but by heedes or handes/the greater parte is lyke as it often dothe/to vanquisshe and ouercome the better/for the best pte (as I reken) whom I accompte the wyseste of euery age/as among the Gentyls the olde philosophers/and among the christēmen/the aūcient doctors of Christes churche/all agreyng lernyng to be very good & profitable/nat onely for men but also for women/ which Plato the wyse philosopher calleth a bridell for ponge people agaynst vice. Wherfore good Fraunces/take you the best parte and leaue the mooste/folowe the wyse men and regarde nat the folysshe sorte/but applye all your myght/wyll/& dilygence to optayne that especiall treasure/whiche is delectable in youthe/cōfortable in age/and profytable at all seasons: Of whom wout doute/

 cometh

cometh moche goodnesse and vertue. Whiche ver
tue who so lacketh / he is without that thing that
onely maketh a man: ye and without the whiche
a man is worse than an vnreasonable beest / nor
ones worthy to haue the name of a man. It ma-
keth fayre and amyable / that that is of nature de
formed: as Diogynes the philosopher / whan he
sawe a yong man foule and yuell fauoured of per
sone / but very vertuous of lyuenge: thy vertue
sayd he / maketh the beautifull: And that that is
goodly of it selfe alredy / it maketh more excellent
and bright. Whiche as Plato ỹ wyse philosopher
saythe / if it coude be sene with our bodily eyes / it
wolde make men wonderfly enamored and taken
in the loue of it. Wherfore vnto those especiall gif-
tes of grace that god hath lent you / and endewed
you with all / endeuer youre selfe that this pre-
ous diamõde and ornament be nat lackyng / wyth
che had / shall florisshe and lyghten all your other
giftes of grace / and make them more goode: and
lacked / shall darke and blemysshe them fore.
And surely the beautie of it / though ye had none
other / shall gette you the greatter loue / more
faithfull and lenger cõtynue of all good folkes /
than shall the beautie of the body / be it neuer so
excellent / whose loue decayeth togyder / with it ỹ
was the cause of it / and mooste cõmenly before / as
by dayly experyẽce we maye se / them that go to-
guyder for the loue of the bodily beautie / within
a small whyle whan their appetyte is satisfyed /
repent the selfe. But the loue that cometh by the

meanes

meanes of vertue & goodnesse shall euer be fresshe and encrease/ ryght as dothe the vertue it selfe. And it shall you come by non otherwise so redily/ as if you contynue the study of lernyng/ whiche you be entred well in all redy: And for your tyme and age/ I wolde saye/ had greatly profyted/ sauynge that chyldes age is so frayle accompted/ that it nedeth rather monicion and cõtynuall callynge vpon/ than the deserued prayse. Howe be it I haue no doute in you/ whome I se naturally borne vnto vertue/ and hauyng so good brigyng vp of a babe/ nat oncly among your honourable vncles chyldren/ of whose conuersacion and company/ they that were right yuell/ might take occasyon of goodnesse and amendement/ But also with your owne mother/ of whose preceptes and teachyng/ and also very vertuous lyueng/ if you take hede/ as I put no feare you wyll and also do/ you can nat fayle to come to suche grace and goodnesse/ as I haue euer had opynion in you that ye shulde. Wherfore I haue euer in my mynde fauored you/ and forthered to my power your profite/ and encrease therbuto/ and shall as long as I se you dryue in lernynge and vertue/ no kynde of payne or labour refused on my partie/ that maye do you good. And as a token of my good mynde/ and an instrument towarde your successe and furtheraunce I. sende you this boke/ lytell in quantite but bigge in value/ tourned out of latyn in to englysshe by your owne forenamed kynswoman/ whose goodnesse and vertue/ two thynges there

be that let me moche to speke of. The one / bicause it were a thyng superfluous to spende many wor des vnto you about that mater / which your selfe knowe well ynough / by long experiéce and dayly vse. The other cause is / for I wolde eschewe the sclaundre of flatery: howe be it I count it no flat tery to speke good of them that deserue it / but yet I knowe that she is as lothe to haue prayse gy uyn her / as she is worthy to haue it / and had lea uer her prayse to reste in mennes hertes / than in their tonges / or rather in goddes estimacion and pleasure / than any mannes wordes or thought: and as touchynge the boke it selfe / I referre and leaue it to the iugementes of those that shall rede it / and vnto suche as are lerned / ỹ onely name of the maker putteth out of question / the goodnesse and perfectyon of the worke / whiche as to myne owne opinyon and fantasye / can nat be amended in any poynte: And as for the translacion therof / I dare be bolde to say it / that who so lyst and well can conferre and examyne the translacyon w̄ the originall / he shall nat fayle to fynde that she hath shewed her selfe / nat onely erudite and elegant in eyther tong / But hath also vsed suche wysedom / suche discrete and substancyall iudgement in ex pressynge lyuely the latyn / as a man maye para uenture mysse in many thynges / translated and tourned by them that bare ỹ name of rightwise & very well lerned men: & the laboure that I haue had with it about the prynting / I yelde holly and freely gyue vnto you / in whose good maners and

vertue /

vertue/ as in a chylde/ I haue so great affection/
and vnto your good mother/ vnto whom I am so
moche beholden/ of whose cõpany I take so great
ioye and pleasure/ in whose godly communyca-
cion I fynde suche spyrituall frute and swetnesse/
that as ofte as I talke with her/ so ofte me thynke
I fele my selfe the better. Therfore nowe good
Fraunces folowe styll on her steppes/ looke euer
vpon her lyfe/ to enfourme your owne therafter/
lyke as ye wolde loke in a glasse to tyre your body
by: ye/ and that more diligentlye/ in so moche as
the beautie of the body though it be neuer so well
attended/ wyll soone fade and fall awaye: good ly
uyng and vertue ones gotten tarieth styll/ whose
frute ye shall fele/ nat onely in this worlde whiche
is transytorie and of shorte contynuaunce/ but al-
so in another: And also it shulde be great shame/
dishonestye/ and rebuke vnto you borne of suche
a mother/ and also nourysshed vp with her owne
teate/ for to degenerate and go out of kynde. Be-
holde her in this age of hers/ in this almost con-
tynuall disease and syckenesse/ howe busye she is
to lerne/ and in the small tyme that she hath had/
howe moche she hath yet pfited in the latin tõge/
howe great comforte she taketh of that lernynge
that she hath gotten/ and consydre therby what
pleasure and profite you maye haue here after (if
god lende you lyfe (as I praye he do) of the ler-
nyng that you may haue or you come to her age/
if you spende your tyme well: whiche doyng you
shall be able to do youre selfe good/ and be great

ioye and comforte to all your frendes/ and all that euer wolde you well/ among whom I wolde you shulde reken me for one/ nat amonge the leest yf nat amonge the chefe: and so fare you well/ myne dyne good/ gentyll/ and fayre Fraunces.

It Chelcheth/ the yere of our lorde god/ a thousande fyue hundred. xxiiij. The first day of Octobre.

✿

¶ Here after folowe the seuyn peticions of the Pater noster / translated out of Latyn in to Englysshe.

¶ The fyrst peticion.

PAter noster qui es in celis / sanctificetur nomen tuum. Here O father in heuyn the petycions of thy chyldren / whiche thoughe they be as yet bodily in erthe / natwithstandynge / in mynde euer they desyre and long to come to ỹ countre celestiall / & fathers house / where they well knowe and vnderstande / that the treasure of euerlastyng welthe and felycite / that is to saye / the inherytaunce of lyfe immortall / is ordayned for theym. We aknowledge thyne excellency / O maker / sauyour / and gouernour of all thyng / conteyned in heuen & in erthe / And agayne we aknowledge & confesse our owne vyleneſſe / & in no wyse we durst be so bolde to call the father (whiche are farre vnworthy to be thy bonde men) ne take vpon vs the most honorable name of thy children / whiche vnneth thou vouchsauest thyne angelles / except thy mere goodnesse hadde: by adoptyon receyued vs in to the great honour of this name. The tyme was / whan we were seruauntes to wyckednesse and synne / by the miserable generacion of Adam: we were also children of the fende / by whose instinction and spyryte we were dryuen and compelled to euery kynde of myscheſe and offece. But that thou of thyne infinyte

nite mercy/ by thyne onely begoten sonne Jesus/ made vs free from the thraldome of syñe/ & delyueredest vs frō the deuyll our father/ & by violēce riddest vs frō thinheritaunce of eternall fyre/ & at the last/ ẏ vouchsaffest to adopt vs by faythe and baptyme/ as membres in the moost holy body of thy sonne: nat onely in to the felowshyppe of thy name/ but also of thyne inheritaūce. And bycause we shulde nothyng mystrust ī thy loue towarde vs/ as a sure token therof/ thou sendest from heuen downe in to oure hertes/ the moost holy spyrite of thy sonne: Whiche (all seruauntlye feares shaken of) boldely cryeth out in̄ our hertes without cessyng/ Abba pater/ Whiche in Englysshe is as moche to saye/ as O father father: & this thy sonne taught vs/ by whome (as mynister) thou gyuest vs all thynge: That whan we were as it were borne agayne by thy spyrite/ and at the fōtstone in baptyme/ renounced and forsaken our father ẏ deuyll/ and had begon to haue no father in erthe/ than we shulde aknowledge onely oure father celestyall: By whose marueylous power we were made somwhat of ryght nought: by whose goodnesse we were restored/ whan we were loste: by whose wysedome incomparable/ euermore we are gouerned & kepte/ that we fall nat agayne in to distruction. This thy sonne gaue vs full truste to call vpon the/ he assigned vs also away of prayeng to the/ aknowlege therfore the desire & prayer of thy sonne/ aknowlege the spirite of thy sonne/ whiche prayeth to thy maiestie for vs by vs: Do

thou

ꝑ nat disdayne to be called father of those/ whom thy sonne moost lykest thy ymage/ vouchesafe to call his brethern/ and yet we ought nat herupon to take lyknyng in our selfes/ but to gyue glorie to the and thy sonne for that great gentylnesse: sithe no man can here of hym selfe ought deserue/ but that thyng whatsoeuer good it be/ cometh of thy onely and free lyberalite. Thou delytest rather in names louyng and charitable/ than terrible and fearefull: Thou desyrest rather to be called a father/ thanne a lorde or maister: Thou woldest we shulde rather loue the as thy chyldren/ than feare the as thy seruaũtes and bonde men: Thou fyrst louedest vs/ and of thy goodnesse also it cometh/ and thy rewarde/ that we do loue the agayne.
Gyue eare/ O father of spyrites to thy chyldren spyrituall/ whiche in spyrite praye to the: For thy sonne tolde vs/ that in those that so prayed thy delyte was/ whom therfore ꝑ sẽdest in to the worlde that he shulde teache vs all veryte and trouthe.
Here nowe the desyres of vnyte and concorde/ for it is nat syttyng ne agreable/ that bretherne whõ thy goodnesse hath put in equall honoure/ shulde dilagre or varry among themselfe/ by ambicious desyre of worldely promocion/ by contencious debate/ hatered or enuy/ all we hang of one father/ we all one thyng praye for and desyre/ no man asketh ought for hym selfe specially or a parte/ but as membres of one body/ quyckened and releued with one soule: We requyre and praye in cõmen/ for that whiche indyfferẽtly shalbe expedient and

necessary for vs all. And in dede/ we dare none o-
ther thyng desyre of the/ than what thy sonne cō-
maūded vs/ ne otherwise aske/ than as he apoyn
ted vs/ for in so askyng/ his goodnesse promysed
we shulde optayne/ what soeuer we prayed for in
his name. And for as moche as whan thy sonne
was here in erthe/ he nothyng more feruently de-
syred/ than that thy moost holy name shulde ap-
pere and shyne/ nat onely in Iudea/ but also tho
rowe all the worlde/ besyde we also/ bothe by his
encoragyng and ensample/ this one thing aboue
all desyre/ that the glorie of thy most holy name/
maye replenisshe and fulfyll bothe heuen & erthe/
so that no creature be whiche dredeth nat thy hye
power and maieste/ whiche do nat worshippe and
reuerēde also thy wysdome eternall and marvey-
lous goodnesse/ for thy glorie as it is great/ so ney
ther hauyng begynnyng nor endyng/ but euer in
it selfe florisshynge/ can neyther encreace nor de-
creace/ but it skylleth yet mākynde nat a lytell/ ẏ
euery man it knowe and magnifye/ for to knowe
and cōfesse the onely very god. And Iesus Christ
whom thou fendest in to ẏ worlde/ is as moche to
vs/ as lyfe eternall. Let the clere shynyng of thy
name/ shadowe & quenche in vs all worldly glory.
Suffre no man to presume to take vpō hym selfe
any ꝑte of glory/ for glory out of ẏ is non/ but very
sclaūdre & rebuke. The course of nature also in car
nall children this thyng causeth/ that they great
lye desyre the good fame and houest reputacion of
their father; for we maye se howe glad they be/ &
howe

howe they reioyce/ howe happy also they thynke
them selfe/ if happen their fathers any great ho-
noure/ as goodly tryumphe/ or their ymage and
picture to be brought in to ꝯ court or cõmen place
with an honourable preface/ or any other goodly
royalte what soeuer it be. And agayne we se how
they wayle/ and howe agast & astonyed they be/
if chaunce their fathers sclaundre or infamy. So
depely hath this thyng naturall affection rooted
in mannes hert/ that the fathers reioyse in their
childrens glory/ and their children in the glorie of
their fathers. But for asmoche as ꝯ godly loue &
affection of god/ farre passeth and excedeth ꝯ car-
nall affection of mã: therfore we thy spirituall chil
dren/ moche more feruently thurst and desyre the
glory and honour of thy most holy name/ & great
ly are vexed and troubled in hert/ if he/ to whom
alone all glorye is due chaunce rebuked or sclaun-
dred to be/ nat that any sclaundre or rebuke can
ympisshe or defoule the clerenesse of thy glory/ but
that we/ as moche as lyeth in vs/ in a maner do
wronge and iniury to thy name/ whan soeuer the
gentyls eyther nat knowyng/ or elles dispisynge
the maker and originall of all/ do worshippe & ho-
mage to creatures most vyle/ as made of tymbre
or stone: or other peynted images/ some also to ore
some to bulles/ and suche other lyke. And moreo-
uer/ in all these foule and wycked deuylles/ in ho-
nour of thẽ they sing hymnes: to these they do sa-
crifyce/ before these they burne ensence and other
swete sauours/ than we thy spirytuall chyldren/

seyng all this / doubly are agreued / bothe ỹ thou
hast nat that honour whiche is due to the / & that
these wretches perisshe by their owne madnesse &
follye. The iewes also neuer cesse in their synago-
ges and resorte of people / from dispitefull and ab-
ominable backbytinge of thy onely sonne / wherby
in the meane tyme they sclaundre the / sithe it can
nat be chosen whan thy sonne is mis famed (whi-
che is ỹ very clerenesse of thy glorie) but that in-
famy also must redounde in the. They cast eke in
our tethe / as a thyng of great dishonestie / ỹ most
glorious name of thy chyldren / sayeng / ỹ it were
better to be called theues or manquellers / than
christen men and folowers of Christ. They ley a-
gaynst vs also that thy sonne was crucified / whi-
che is to vs great glorie and renoume / We maye
thãke thy mercy father of all this thyng that we
haue / and aknowledge the as originall and cau-
ser of all oure heithe / that we worshyppe also thy
sonne in egall authorite with the / & that we haue
receyued in to our hertes the spirite of you bothe.
But yet good father in heuen / we pray ỹ to shewe
thy mercy to those also / that bothe the gẽtyls lea-
uyng and forsakyng the worshippyng & homage
of counterfaite ymages: maye do all honour and
reuerence to thy maiestie alone / and the iewes re-
leued with thy spyrite / renounsing their supersti-
cious vsyng of the lawe maye confesse god / from
whom all thyng so abundantly cometh / may con
fesse the sonne of god / by whome we receyue all:
maye confesse the holy gost / partaker and felowe

of the

of the diuyne nature/Let them worshippe in thre persons/one and egall maiestie/and aknowledge thre persons as one proper persone/so that euery nacyon/euery tonge/euery secte/euery age/as well olde as yong/maye with one assent auaunce and praise thy moost holy name. And I wolde to god that we also/whiche beare the name of thy children/were nat dishonestie to thy glorie/amongest those ẏ knowe the nat: for lyke as a good and wise sonne is the glorie and honour of his father/so a folisshe & vnthrifty childe/getteth his father dishonestie and shame/& he is nat a naturall and ꝓper chylde/whosoeuer do nat labour all that he can to folowe and be like his father in wytte & condicions: But thy sonne Jesus is a very kynde and naturall childe/for he is a very full and perfite ymage & similitude of the/whom holly he is lyke & representeth. We whiche are become thy children by adopcion and nat by nature/confermyng our selfes after his ensample/endeauer as moche as lyeth in vs/to come to some maner lykenesse of ẏ: that lykewise as thou waste moost parfitely exalted and glorified in thy sonne Jesus: so as farforth as our weakenesse wyll suffre/thou mayst be glorified also in vs/but the wayes howe thou mayst be glorified in vs/is/if the worlde perceyue that we lyue after ẏ teaching and doctrine of thy sonne that is to say/if they se that we loue the aboue all thyng/and our neighbour & brother no lesse than our owne selfes/& that we euer beare good mȳde and loue to our ennemy and aduersary/also well

doing and profyting those/ whiche do vs iniury & wrong: For these thynges thy sonne badde vs we shulde do/ whan he prouoked vs to the folowyng and likenesse of our father in heuen/ whiche commaundeth his sonne to shyne vpon good and yuell: And howe great a shame and dyshoneste are they to thy glorie/ whiche whan they haue professed & taken vpon them thy name/ nat withstandynge/ do robbery and theste: commyt aduoutrie: chyde and braule: study to reuenge: go about to disceyue: forswere theym selfe by thy moost holy name: amonge also sclaundre and backebyte: haue their belly as their god: dispyce the/ and do seruice and homage to worldely richesse. And truely the commen sorte of people for the moost pte/ estieme god after the lyueng and cõdicions of his seruaũtes. For if they may parceyue that they whiche haue professed thy name/ lyue viciously: thanne they crye our and saye. What a god is he/ that hath suche maner of worshippers? Fye on suche a mayster that hath so vnrewly seruauntes: Out vpon suche a father/ whose children be so leude: Vanisshed be suche a kyng/ ỹ hath suche maner of people and subiectes. Thy sonne therfore consydring this/ taught vs/ that lykewise as he bothe lyueng and dyeng euer glorified thy name/ so we also all that we might/ shulde endeuer by chast and blameles condicions/ to auaunce and preyse the clerenesse of thy glorie/ sayeng vnto vs. Let your light shine in the sight of men/ that they maye se your good workes/ & in those glorify your father

in heuen/

in heuen. But in vs O good father / there is no lyght at all / excepte it wyll please the to sende vs any / whiche arte the contynuall and euerlastyng spring of all lyght: nor we of our selfes can bring forthe no good workes. Therfore good lorde we praye the / lette thy goodnesse worke in vs / & thy clere lyght shine in vs: as in all thynge that thou hast created / dothe shine thy eternall and endlesse power / thy wysdome vnable to be expressed & thy wonderfull goodnesse whiche moost specially / yet thou vouchsafest to shewe to mankynde. Nowe than whyder soeuer we loke / all thynges glorifye thy name: the erthely spirites bothe day & nyght neuer lynne prayeng their lorde and kyng: ỹ wõderfull also & heuenly ingen that we beholde: the disagreyng concorde moreouer of the elamentes: the flowing and ebbyng of the see: ỹ bubblisshyng of ryuers: the enduring courses of waters: so many vyuers kỹdes of thynges / so many kyndes of trees and of herbes / so many of creatures / and to euery thyng the proper apoynted and sette nature: As in ỹ Adamant stone to drawe yron / ỹ herbes to cure and heale diseases and sickenesse: All these thynges I saye / what other thyng do they shewe to vs than the glorie of thy name / & that thou arte onely very god / onely immortall / onely of all power and might / onely wyse / onely good / onely merryfull / onely Juste / onely trewe / onely marueylous / onely to be loued & had in reuerẽce. Than father / we may well se that he doth wrong to thy glorious name / who soeuer take vpon hym selfe to

selfe to be called by any of these names / for though there be in vs any of these rehersed vertues / yet all that cometh to vs from thy liberall goodnesse. Graunt nowe therfore father / that thy name on euery side be glorified / and that the light and glory of thy name / maye no lesse appere and shyne in our maners and lyuenge / than it shyneth in thy Angels / and in all thynge that thou hast created and made: that in lykewise as they / whiche beholde and loke vpon this worlde of the wōderfull and marueylous workemanshippe / do gueesse the excellēcy of the maker therof: so they that knowe the nat / moued and stered by our example / maye bothe cōfesse their owne misery and wretchednes and marueile thy liberall goodnesse / and by these meanes turned and cōuerted / may togyder with vs glorify the most holy name of the / of thy sonne / and of the holy gost / to whom indifferently all honour and glorie is due for euer. Amen.

¶ The seconde peticion.

Adueniat regnum tuum. O father in heuen / whiche arte the onely causer / maker / sauiour / restorer / & gouernour of all / bothe i heuen and in erthe / out of whom cometh & procedeth all authorite / power / kyngdome / and rule / aswell to thynges vncreated as created / aswell to thinges inuisible as visible / whose trone and seate of maiestie is the heuen: & the erthe as fotestole: whose kyngly septre & mace / is thyne eternall and most

eſtabliſſhed wyll/whom no power is able to with
ſtãde. Ones thou promiſeſt thy people by ỹ mou-
thes of thy prophetes/ for the helth of mãkynde/
a certayne ſpirituall realme/ whiche ſhulde bryng
into liberte/ thoſe that were thyne & borne anewe
in the/ and ſhulde delyuer them out of the tyran-
nous hãdelyng of the fende/ whiche in tyme paſt
raigned as prince in the worlde/ ſore entangled &
combred with ſynne. And to the gettyng & optay-
nynge of this realme/ thou vouchſaueſt to ſende
from heuen downe into the erthe thy onely ſonne/
whiche with the loſſe of his owne lyfe/ redemyn-
ge vs/ where we were afore ſeruauntes of the de-
uyll/ ſhulde make vs the chyldren of god: and be-
cauſe thy ſonne/ while he lyued here in erthe/ was
wont to call his goſpell/ the heuenly kyngdome &
the realme of god: whoſe knowlege yet he ſayde/
to be hydde and kepte ſecrete from vs/ but nat wi-
ſtandyng/ thy chyldren humbly require/ and with
feruente deſyre/ beſeke the that this realme/ whi-
che our lorde Jeſus chalẽged for the/ myght day-
lye more and more be diſcloſed and oppened here in
erth/ vntyll that tyme come/ in whiche that ſame
thy ſonne ſhall reſtore and rendre it vp to the full
and hole/ whan all thoſe haue ſubdued themſelfe/
whom thy goodneſſe or the begynnyng of ỹ worlde
hath apoynted to dwell in this realme. And whã
all obſtinate and rebelleous ſpirites/ and all ma-
lycious and yuell deſyres be fully quenched & wy-
ped away/ whiche hiderto and at this day/ make
warre and inſurrection agaynſt thy maieſte/ whi

the vexe and vnquiete thy cõmunalte/what time thy royalme shalbe in sure peace and trãquillite: For verily as yet the worlde / by all the meanes & subtilties it can/oppresseth thy childrẽ/ wãdryng here bodily in erth as yet: also corrupt & vnclene affections/and olde original synne/rebell & strive ayenst the spirite: as yet noyous and wycked spirites/whiche thou banysshedest / and put out of the heuẽly cite/ do assaut with fyrely dartes from aboue those / whom thou of thy mere goodnesse hast deuyded frõ this worlde/ and as chosen folke and parttakers of thy sõne/ hast apoynted to thy royalme. Graunt father of all myght/ that they/ whom thy goodnesse ones hath delyuered frõ the tyrãny of synne/and assygned to dwell in thy royalme/maye by the benifitte of the same beuygne goodnesse contynue/and stedfastly abyde in theyr liberte and fredome: and that none leauynge and fayling from the and thy sonne/retourne agayne in the tyrannous seruice of the deuyll: & so bothe we by thy sonne shall raigne in the to our welthe/ and thou in vs to thy glorie: for thou art glorified in our blysse / and our blysse is of thy goodnesse.

Thy sõne Jesus taught vs we shulde dispice the realme of this worlde/ whiche standeth all by rychesse/and is holde vp by garrisõs of men/by hostes and armour/which also what soeuer it doth/ dothe by pryde and violence / and is both gotten/ kept/& defended by fierse cruelnesse: & he with the holy goost/ouercame ỹ wycked spirite that ruled as chefe and heed in the worlde: afore he by innocency

cency and purenesse of lyuyng/had the victorie of synne/by mekenesse venquesshed cruelnesse/by suffraũce of many dispitefull rebukes/recouered euerlastyng glory/by his owne deth restored life/ and by his crosse had triumphe vpon the wycked spirites. Thus wõderfully hast thou father warred and ouercome: after this maner thou both triumphest & reignest in thy sonne Jesus/by whom it hath pleased the of thy goodnesse/to take vs in to the cõgregaciõ of the dwellers in thy royalme. Thus also thou tryũphest and reignest in thy holy martyrs/in thy chast virgins and pure confessours/whiche yet neyther by theyr owne strẽgth nor power/dyde ouercome the fiersenesse and displeasure of tyrantes/ne the raging or the wantõnesse of the flesshe/ne the maliciousnesse of this worlde. But it was thy spirite father/whiche it pleased the to gyue them to ẏ glorie of thy name/ and the helthe of mankynde/that was bothe the begẏner and ender of all this in them: And we father/hertely desire the/that thy realme may florisshe also in vs: whiche all though we do no myracles/for asmoche as neyther tyme nor mater requireth: albe it we be nat imprysoned nor turmented: though we be nat woũded nor brent/althogh we be nat crucified nor drowned: thoughe we be nat beheeded: yet natwithstandyng/the strength and clerenesse of thy realme: may shine and be noble in vs/if the worlde perceyue/that we by the helpe of thy spirite/stande stedfast & sure agaynst all assautes of the deuyll/and agaynst the flesshe:

whiche alwaye stereth and prouoketh vs to those thynges/that be contrary to the spirite/ & agaynst the worlde/ whiche by all the wayes it can/ moueth vs to forsake and leaue the trust that we haue ones put in the/As often so euer as for thy loue we despice and sette nought by the realme of this worlde/ and with full trust hange vpon the heuenly kyngdome/that thou hast promysed vs: as often also/ as we forsake and leaue honourynge of erthely richesse/and onely worshyp and enbrace ỹ precious and gostly lernyng of the gospell/ as often as we refuse those thynges/ that for the season seme swete and pleasaunt to the fleshely & carnal appetite/ and in hope and trust of eternall felicite we suffre pacientlỹ and valiantly all thynge/be it neuer so harde: as often also as we can be content to forsake our naturall affections/ and that whiche we haue moost dere/ as our fathers and mothers/ wyues/ chyldren/ and kynsefolke/ for the loue of the: Likewise as often as we oppresse and refrayne ỹ furious and fiersely braydes of angre/ and gyue mylde & meke wordes/ to those ỹ chyde and braule with vs/and do good to them/whiche do vs iniury and wronge: and all for thy sake.

So often father thou warrest in vs/ and ouercomest the realme of the deuyll/ & openyst ỹ myght and power of thy realme. Thus it hath pleased and lyked thy wysdome father/by continuall and greuous batayle/to exercise/confyrme/and make itedfaste the vertue and strengthe of thy people. Encrease suche strengthe in thy childrē/that they

may

maye euer retourne stronger from their batayle/ and that whan by lytell and lytell / their enemies and aduersaries myght is minysshed and broken thou mayest euery day more and more raygne in vs: But the tyme is nat yet come good father / in whiche all the worlde haue subdued them selfe to thy yoke: For as yet / that tyrannous fende hath a do with many and diuers nacions: There is nat yet one herde/ and one herde mayster / whiche we hope shalbe / whan the iewes also shall bryng and submyt them selfe to the spirituall and goostely lernyng of ỳ gospell: for yet many knowe nat howe great a liberte it is / and what a dignite / and how great a felicite / to be subiectes to the heuenly realme: and that is the cause why they had rather be the seruaũtes of the deuyll / than thy children inheritours with Jesu / and parttakers of ỳ kyngdome of heuen / and amongest those two father / that walke within the cloyster of thy churche / & seme as chefe in thy realme / there are nat a fewe / (alas) which holde on their aduersaries side: and as moche as lyeth in them / abate / shame / & dishonest the glory of thy realme. Wherfore we specially desyre and wisshe for that tyme / whiche thou woldest none to knowe but thy selfe alone / in Whiche / accordyng to the promyse of thy sonne / thy angels shall come and make clene the flooze of thy churche / and gader to guether into thy barne the pure corne / deuyded and seuered fro the cockle / & plucke out of thy realme / all maner occasyon of sclaundze / What tyme there shall neyther be hun-

 ger nor

ger nor pouerte: no necessite of clothig: no disease: no dethe: no pursuer: no hurt or yuell at all/ ne any feare or suspicion of hurte/ but than all the body of thy dere sone heaped togyder in theyr heed/ shall take fruicion and pleasure of thy blessed company of heuen. & they whiche in the meane tyme had rather serue the tyrannous fende/ shall togyther with their maister be banysshed and sente awaye to euerlastyng punisshement: And trewely this is the realme of Israell/ whiche whan Jesus Christ forsoke the erthe/ & retourned agayne to his disciples/ desyred/ myght shortely be restored. Than thou madest heuen free and rydde frō all rebellion/ what tyme Lucifere with his company was caste out. So ones in the day of dome and iugement whan the bodyes shall aryse/ thou shalte departe the sheepe from the gottes: & than who so euer hath here with all diligēce embraced the spirytuall and goostely realme of the gospell/ shalbe desyred and brought to the/ to the inheritaūce of the euerlastynge kyngdome/ to ꝑ whiche thy goodnesse had apoynted theym or the worlde was made. This fortunate and happy day whiche thy sonne Jesus promysed shulde come/ We thy children good father/ greatlye desyre/ whiche dwelle here in erthe as outlawes in exyle/ sore loodened with the hugenesse of the erthely body/ suffryng in the mean tyme/ many greuous displeasures/ and sorowyng that we be withdrawen frō thy company/ wherof than we shall haue perfite pleasure and fruycion/ Whan face to face we shall se and

se and beholde our kyng and father/ raignyng in his great glorie. And yet we haue nat this hope & truste of our owne merites and desertes/ whiche we knowe verily as non/ but onely of thy liberall goodnesse: Wherby it lyked the to bestowe thyne owne sonne holly for vs/ and to sende vs the holy goost as pledge and token of this inheritaunce: & if it wyll please the also to graunt/ that we maye stedfastly and without any waueryng/ contynue in thy sonne Jesus: than thou canst nat departe vs from the company of thy realme: To whome with that same thy sonne and the holy goost/ all renome/ honour/ and glorie is due worlde without ende. Amen.

¶ The thyrde peticion.

Fiat voluntas tua sicut in celo et in terra. O father whiche art the noryssher and ordrer of all/ whom it pleaseth thy sonne to aknowlege as his bretherne/ and he so aknowlegeth all those/ ẏ in pure faythe professeth his name in baptysme: Thy children here in erthe call and crye to ẏ dwellyng in heuen/ a place farre out of all chaũgeable mutabilite of thynges created/ desyryng in dede/ to come to thy heuenly and celestiall cõpany/ whiche is defouled with no maner spotte of yuell/ sauyng they knowe well that non can be taken and receyued in to so great a tranquillite & quietnesse/ but onely they/ whiche with busye studye/ whyle they lyue here/ labour to be such as ther must be:

Therfore

Therfore it is all one realme/ bothe of heuen and erthe/ sauyng this difference/ that here we haue sore & greuous conflicte w̄ the flesshe/ the worlde/ and the deuyll: and there all though there is nothyng that might minysshe or defoyle the welthe of blessed soules: yet as touchynge the full perfection of felicite/ there is some maner mysse/ whiche is/ that all the membres and partes of thy sonne be gathered together/ and that the hole body of thy sonne/ safe and sounde be ioyned to his heed/ Wherby neyther Christe shall lacke any of his partes and mēbres/ nor good mennes soules theyr bodyes: whiche lykewise as they were euer here in erthe partakers of theyr punisshementes and afflictiōs: so their desyre is to haue them companiōs of their ioye in heuen. And they finally in this worlde/ go about to folowe the vnite and concorde of the heuenly kyngedome/ whiche all the tyme they lyue bodily in erthe/ as it becometh naturall and obedient childzen/ studye with all diligence to fulfyll those thynges/ whiche they knowe shall cōtent thy mynde & pleasure/ and nat what their owne sensuall appetite gyueth them/ ne iudgyng or disputyng why thou woldest this or that to be done/ but thynkyng it sufficient/ that thus thou woldest it/ whom they knowe surely to wyll nothing/ but that that is best. And what thy will is/ we lerned sufficiently of thy onely begotton & moost dere sonne. He was obeydient to thy wyll/ euyn to his owne dethe/ and thus he sayd/ for our lernyng and instruction. Father/ if it may conue-

niently

nyently be/ suffre this drynke of my passyon to be
withdrawen from me/ howe be it/ yet thy wyll be
fulfylled and nat myne. So that thā nedes must
man be a shamed/ to preferre & set forth his owne
wyll/ if Christ our master was cōtent to cast his
owne wyll awaye/ and subdue it to thyne.
The fleshe hath his propre wyll and delyte/ whi-
che man naturally desyreth to kepe and folowe.
The worlde also hath a wyll by it selfe/ and the de
uyll his wyll/ facre contrarye to thyne. For the
flesshe coueteth agaynst the spirite whiche we ha
ue receyued of the: and the worlde entyseth vs to
sette our loue on fraple and vanysshyng thynges:
and the deuyll laboureth about that/ that might
bring mā to euerlasting distruction. Nor it is nat
inough/ ꝑ in baptyme we haue ꝓfessed/ ꝑ we wyll
be obedient to thy preceptes/ and there to haue re
nounced the deuyls seruice/ excepte we labour all
our lyfe/ to perfourme stedfastly that/ whiche we
haue professed: But that we can nat perfourme/
but if thou gyue vs strengthe/ to helpe forthe our
purpose: so that our wyll haue no place in vs/ but
let thy wyll father worke in vs that/ whiche thy
wysdome iudgeth and thynketh best for vs. Who
so euer lyueth after the fleshly & carnall appetite
they are deed to the/ and than nat as thy childre.
Ye/ and we thy children also/ as longe as we are
here bodily in erthe/ haue among nat a litell busi-
nesse and a do/ in benquesshyng the fleshly delite:
whiche laboreth to preuent thy wyll: but graunt
good father/ that thyne euer ouercome & haue ꝑ

better/whether it lyke the we lyue or dye/or to be
punisshed for our correction/or be in prosperite/to
the entent we shulde gyue the thankes for thy li-
berall goodnesse. And they folowe and obeye the
wyl of the deuyl/whiche do sacrifice and homage
to idols/whiche sclaũderously backebite thy most
honorable sonne/and for enuy and yuell wyll/go
about to bryngе theyr neyghbour in to perill and
distruction: and so they may shortly waxe ryche/
care nat whether they do ryght or wrong/and are
al fulfylled with corrupt and vnclene thoughtes/
But this is thy wyll father/that we shulde kepe
both our body and mynde chast and pure from al
vncleneselle of the worlde/and that we shulde pre-
ferre and set more by thyne honour & thy lommes/
thã all other thynges beside. And that we shulde
be angry with no man/ne enuye or reuenge any
man/but alway be redy to do good for yuell: ye/&
to be content rather with turmentes/hũger/im-
prisonement/banysshement/and dethe/than in
any thynge to be contrarye to thy pleasure: And
that we may be able euery day more and more/to
perfourme all this/helpe vs O father in heuen/
that ỳ fleslhe may euer more and more be subiect
to the spirite/and our spirite of one assent/and one
mynde with thy spirite. And likewyse as now we in
dyuerse places thy childzen/whiche are obedient
to the gospell obey and do after thy wyll: so graũt
they may do in all the worlde beside/that euery
man may know and vnderstãde/that thou alone
art the onely heed and ruler of al thyng/and that

in like

in lyke wyse as there are none in heuen / whiche mutter and rebell agaynst thy wyll / so let euery man here in erthe / with good mynde and gladde chere obey thy wyll and godly preceptes. Nor we can nat effectually and fully mynde what ẏ good lorde wyllest / excepte it wyll please the to plucke & drawe vs therto. Thou cōmaundest vs to be obedyent to thy wyll and pleasure / and in dede they are nat worthy to be called children / but if in all poyntes they folowe and obey theyr fathers byddyng: but sithe it hath liked thy goodnesse to take vs / although farre vnworthy into so great an honour of thy name: let it please the also of thy gentylnesse to gyue vs a redy and stedfast wyll / that in nothyng we ouerhippe or be agaynst that / whiche thy godly and diuine wyll hath apoynted vs / but that we kyll and mortifye our flesshly and carnall lustes / and by thy spirite be ledde to ẏ doyng of all good workes / and al thyng that is pleasaūt vnder thy sight. Wherby ẏ father mayst aknowledge vs as thy children naturall / and nat out of kynde / and thy sonne as kynde & good bretherne: that is to saye / that bothe twayne maye aknowledge in vs his owne propre benefyte / to whome with the holy goost equall and indifferent / glorie is due for euer. Amen.

¶ The fourthe petition.

Panem nostrum quotidianum da nobis hodie. O father in heuē / whiche of thy excedyng goodnesse / moost plentuously fedest all thynges ẏ thou

haſt ſo wonderſly created / prouide for vs thy chil-
dren / whiche are choſen to dwelle in thy celeſtiall
and heuenly houſe / and that hang holly and onely
of thy ſofte / ſome ſpirituall and goodly fode / that
we obeyng thy wyll and preceptes / may dayly en-
creaſe and waxe bigger in vertue / vntyl after the
courſe of nature we haue optayned and gathered
a full and ryghte ſtrength in our lorde Jeſu Chriſt.
The children of this worlde / ſo longe as they are
nat banyſhed ne out of theyr frendes fauour / all
that tyme they take lytell care of their meate and
drynke: ſithe their fathers of their tendre loue to-
warde them / make ſufficient prouiſion for them.
Than moche leſſe ought we to be carefull or ſtudi-
ous / whom thy ſonne Jeſus taught ſhulde caſte
away all care of the morowe meale / perſwadyng
and aſſuring vs / that ſo riche a father / ſo gentyll /
ſo louynge / and that had ſo great mynde of vs / &
whiche ſente meat to the lytell byrdes / and ſo no-
bly clotheth ỹ lyles in the medowe / wolde nat ſuf-
fre his chyldrē / whiche he hath endued with ſo ho-
nourable a name / to lacke meate and bodily appa-
rayle: but all thyng ſette aſyde that belongeth to
the body / we ſhulde ſpecially and aboue all / ſeke
and labour about thoſe thynges / whiche pertay-
neth and belongeth to thy realme / and the iuſtice
therof. For as touching the iuſtes of the phariſes
that ſauereth all carnally / thou vtterly diſpyſeſt
and letteſt nought by: For the ſpirituall iuſtes of
thy realme / ſtādeth by pure fayth and vnfayned
charyte. And it were no great mater or ſhewe of
thy

thy plentye / to fede with breed made of corne the body / whiche although it perisshed nat for hunger / yet it must nedes dye & perysshe within shorte space / eyther by sykenesse / age / or other chaūce / but we thy spirituall and goostly children / desyre and craue of our spirituall father / that spirituall & celestiall breed / Wherby we are verily relyued / whiche be verily and truely called thy children: ỹ breed is thy worde full of all power / bothe the gyuer and norisshar of lyfe: Whiche breed ỹ vouchesaufest to sende vs downe from heuen / what tyme we were lyke to haue perisshed for hūgre. For verily / the breed and teachynge of the proude philosophers and pharises / coude nat suffice and content our mynde: But that breed of thyne / whiche thou sendest vs / restored deed men to lyfe / of whiche who soeuer dothe eate shall neuer dye. This breed relyued vs: by this breed we are norysshed and fatted: and by this we come vp to the perfite and full strength of ỹ spirite. This breed though day by day it be eaten and distributed to euery bo well of the soule / yet but if thou father doest gyue it / it is nat holsome nor any thyng auayleth. The blessed body of thy dere sonne is the breed / wherof we be all partakers / ỹ dwell within thy large house of the churche. It is one breed that indifferently belōgeth to vs all / lykewyse as we are but one body / made of sondrye and diuers membres / but yet quickened with one spirite: and though al take of this breed / yet to many it hath ben dethe and distruction / for it can nat be releke / but to su-

che as thou reachest it vnto / myngilynge it with thy heuenly grace / by the reason wherof it maye be holsome to the receyuours. Thy lofie is verite and trouth / trouth also is the breed and teachyng of the gospell / whiche he lefte behynde hym for our spirituall fode / and this breed likewise to many hath ben vnsauery / which haue had ỹ mouth of theyr soule out of taste / by the feuer of corrupte affectiõs. But and it wyll please the good father to gyue forthe this breed / than it must of necessite be swete & pleasaũt to the eaters: thã it shal cõfort those that be in tribulation / and plucke vp those that be slydden & fallen downe / and make stronge those that be sicke and weake / and finally bryngе vs to euerlasting lyfe. And for asmoche as the imbecilite and weakenesse of mãnes nature / is euer redy & apt to declyne into the worse / & the soule of man so cõtynually assauted & layde at with so many subtile ingyns / it is expedient and necessary / that thou dayly make stronge & hert thy children with thy breed / whiche elles are farre vnable to resyst so many and so stronge ennemyes so many assautes / and so many fearefull & terrible dartes. For who father might abyde to be had in derision of the worlde / to be outlawed and banissshed / to be putte in prison: to be fettred and manacled: to be spoyled of all his goodes / and by stronge hande / be depriued of the cõpany of his moost dere wyfe and welbeloued children / but if nowe and thã / he were hertened with thy heuẽly and gostly breed: He that teacheth the lernyng of the gospell / he is

he that

he / ỹ gyueth vs forthe this breed / whiche yet he gyueth all in vayne / except it be also gyuen by ỹ. ¶ Many there are / whiche receyue the body of thy sonne / and that here the worde and doctryne of the gospell / But they departe fro thence no stronger than they came / bycause they haue nat delyuered that thou good father / shuldest purely and inuisibly reache it forthe vnto them. This breed / O most benigne father / gyue thy childrē euery day / vntyll that tyme come / in whiche they shall eate of it / at thy heuenly and celestiall table: Wherby the children of thy realme shalbe fulfylled with ỹ plentuous abundancye of euerlastynge trouthe. And to take fruicion therof / it were a marueylous felicite and pleasure / whiche hath nede of none other thyng at all / neyther in heuen nor erthe: For in the O father alone is all thynge / out of whom is right nought to be desyred / whiche togu̇yther with thy sonne and the holy goost / raygnest forever. Amen.

¶ The fyfte peticion.

ET dimitte nobis debita nostra / sicut et nos dimittimus debitoribus nostris. This is thy wyll and mynde O father in heuen / whiche art the maker of peace and fauourer of concorde / that thy children / whom it hath pleased thy goodnes to couple and ioyne in the bōdes of one assent: ¶ whom thou quickenest with one spirite / ¶ with one baptysme purgest and makest clene / and in one house

of the churche acõpanyest/and with the cõmen sa
cramentes of the churche doest norisshe: & whom
thou hast indifferently called to the inheritaunce
of the kyngedome of heuen/ bycause they shulde
be of more strength/ and shulde lyue toguyder in
thy house of one mynde: and that there shulde be
no stryfe or contencion amongest the partes and
membres of one body/ but eche to lyue in charite
with other: Yet in so moche as they are fayne to
kepe styll theyr mortall body/ it can nat be chose/
but by reason of the weakenesse and frailte of na-
ture amonge/ displeasure & offences shall chaũce/
wherby though the clerenesse of brotherly loue &
concorde be nat vtterly extinct and quenched/ yet
it is made all faynt and colde/ and lyke in conclu-
sion to be quenched: Except ẏ father of thy great
gentylnesse & mercy/ shuldest dayly forgyue those
that euery day offended the: for as often as we of
fende our brother/ so often also we offende and dis
please ẏ father/ whiche cõmaũdeddest we shulde
loue our brother as our owne selfe/ but thy sonne
knowyng well inough the imbecilite and weake-
nesse of this membre/ shewed vs a remedy ther-
fore/ gyuyng vs sure hope ẏ thy goodnesse wolde
remytte and forgyue vs all our offences/ if we on
the other side with all our hert wolde forgyue our
brother/ what so euer he trespaceth agaynste vs/
and this is a very equall and indifferent waye to
optayne ꝑdon and forgyuenesse/ whiche thy sonne
Jesus hath assigned: For howe can any mã be so
bolde to desyre his father to withdrawe his reuẽ-
gyng

gynge hande from hym/ if he hym selfe go about
to reuenge a lytell offence in his brother/ or who
is of so shameleſſe boldenesse/ that wolde nat be a
frayde to saye to the/ Slake thy angre/ whan he
contynueth in rancoure and malyce styll towarde
his brother? And howe can he surely boost and a
uaunce hym selfe as a membre of thy sonne/ whi-
che beyng fre from all synne hym selfe/ prayde the
to forgyue the theues on the crosse/ if he all entan
gled with synne/ and a synner coulde nat synde in
his hert to forgyue his brother/ agaynst whome
nowe and than he offendeth? so that amõgest vs
it maye be called rather as mutuall chaũge of p̃
done/ than very forgyuenesse: that sacrifice is un
pleasaunt in thy sight/ whiche is offred in remẽ-
braunce of displeasure or negligence/ of reconcy-
lyng his brothers good wyll. Therfore thy sonne
gaue vs this in cõmaundement/ that we shulde
leaue our offring cuyn at ꝑ auter/ & hye vs a pace
to our brother/ and labour to be in peace with hym/
and than returne agayne & offre vp our reward.
Lawe nowe/ we folowe ꝑ thy sonne hath taught
vs/ we endeuer to performe that he hath done/ if
thou aknowlege the couenant & bargayne made
of thy sonne/ as we dout nat but thou doest/ graũt
vs we beseke the/ that thyng wherof we had full
hope & trust by thy sonne: Thus he bad vs praye
whan he answered nat a fewe tymes/ ꝑ we shulde
optayne what soeuer we desyred of ꝑ in his name.
he made vs bolde to pray to the/ vouchesafe thou
by hym/ to forgyue those that call vpon the: We a

knowlege our owne imbecilite & feblenesse/wher-
by we well perceyue/in to howe shamfull and ab-
hominable offences we were lyke to fall in to/ex-
cept we were preserued by thy goodnesse frō gret-
ter synnes: and the same mekenesse thou lefrest in
vs/as a remedy against ỳ pride which we shulde
haue ben in ieopardy to haue fallen in dayly: We
offende and fall/to the entent that euery daye we
might glorify thy gētylnesse: Graunt father that
we may hertely forgyue our bretherne/that whā
we be in peace and vnite amongest our selfes/we
may haue the alway mercyfull vnto vs/and if in
any thyng we offende the/amēde vs with thy fa-
therly correction/so that thou vtterly forsake vs
nat/nor disinherite vs/we cast vs in to hell: ones
in baptyme thou hast rempted vs all our synes/
but that was nat inoughe/for thy tendre loue to-
warde vs/but thou hast also shewed a sure & redy
remedy/for the dayly offences of thy children/for
the whiche we thanke thy great gētylnesse/whi-
che vouche sauest by thy sonne and the holy gost/
to endewe vs with so great benifytes/to the euer
lastyng glorie of thy moost holy name. Amen.

¶ The sixte peticion.

ET ne nos inducas in tentationem. O good fa-
ther in heuen/albeit there is nothing that
we greatly feare/hauyng the mercyfull vnto vs/
and whyle mutuall loue and charyte eche with o-
ther/maketh vs thy children of more strength a-

gaynst

gaynst euery yuell assaut / yet whan we consydre howe weake and fraile the nature of man is / and howe ignorant also we be / whome thy goodnesse wyll iudge and thynke worthy the contynuaunce in thy loue / to the ende of this lyfe / in whiche as long as we are / a thousande maner of wayes we be stered to fall and ruyne / therfore we can nat be vtterly seker and careles: all this lyfe is rounde about be sette with the dyuelles snares / he neuer ceaseth temptynge vs / whiche was nat a frayde with craftie subtyltees to sette vpon thy sonne Jesus / We call to mynde howe greuously the fende assauted thy seruaunt Job: We remembre howe Saull was fyrst thy electe and chosen seruaunt / & within a while after cast out of they sight: We can nat forget howe Dauyd whom ỹ calleddest a mā euyn after thyne owne appetyte / was drawen to that great vllany of synne / that he mengled adultre with mās laughter: We cōsydre howe Solomon whom in the begynnyng of his rule / thou gauest wysedome aboue all men / was brought to that madnesse and folly / that he dyde sacrifyce to strange & vtter goddes: We remembre also / what befell the chefe and heed of thyne apostles / whiche after that he had so valyantly professed / that he wolde dye with his mayster / natwithstādyng thryse forswore his maister. These and suche many other / whan we cōsydre / we can nat but feare and abozre the ieopardy of temptacion: and thy fatherly loue wolde vs alway to be in this feare / bycause we shulde nat sluggyshely & slouthfully

begyn to truſt in our owne helpe / but defende and
arme our ſelfe agaynſt euery ſaute of temptacion
with ſobre temperaūce / watche / & prayer: wher-
by we ſhulde neyther prouoke our ennemy / remē-
bring our owne feblenelle / nor be ouerthrone in ꝑ
ſtorme of temptacion truſtyng to thy ayde / with
out whiche we are able to do right nought / ꝑ ſuf-
freſt among tẽptacion to fall / eyther to proue and
make ſtedfaſt the ſuffraūce & pacience of thy chil-
dren / as Job and Abraham were tempted / or elſe
by ſuche ſcourges to correcte and chaſten our offē-
ces: but howe often ſoeuer thou ſuffreſt this / we
praye the thou wylt bring that ſame temptacion
to good and lucky ende / & gyue vs ſtrength egall
to the mainteanunce & weight of the yuels ꝑ come
vpon vs / it is no lytell ieopardy whan ſoeuer we
be thretned with loſſe of our goodes / w̄ banyſſhe-
ment / rebukes / impriſonment / with bandes and
bodily turmentyng / & horrible and fearfull dethe
But we are in no leſſe peryll atall / whan ꝓſperite
to moche laugheth on vs / than whan we be ouer
moche feared with trouble and aduerſyte: They
are an inumerable ſorte whiche fall on euery ſide /
ſome for feare of punyſſhment do ſacrifyce to wic-
ked deuyls / ſome ouerthrone and aſtonyed with
yuels and veraciōs / do blaſpheme thy moſt holy
name: & agayne / ſome drowned with ouermoche
worldely welthe / ſette at nought and dyſpice thy
gyftes of grace / and retourne agayne in to their
olde and former lychynelle / as the ſonne that the
ſcripture ſpeketh of / whiche after tyme he hadde
ſpent

spent and reuelled out all his fathers substaunce/ by vnthrifty and vngracious rule/ was brought to that misery and wretchednesse/ that he enuyed the swyne their chaffe. We knowe well good father/ that our aduersary hath no power ouer vs at all/ but by thy suffraunce: Wherfore we be cõtent to be put to what soeuer ieopardy it pleaseth the/ so it wyll lyke thy gentylnesse to measure our ennemys assaute and our strength/ for so though we be somtyme in the fyrst metyng to weake/ yet thy wysedome in the conclusyon wyll tourne it to our welthe. So thy most dere and honorable son/ was euer wonte to ouercome the deuyll: thus the flesshe: and thus the worlde: that whan he semed moost to be oppressed/ he than moost specially triumphed/ and he fought for vs/ he ouercame for vs/ and triumphed for vs: Let vs also ouercome by his ensample with thy helpe/ and by the holy goost/ procedyng frõ bothe for euer. Amen

The seuenth peticion.

Sed libera nos a malo. O almyghty father/ it hath pleased thy mere and liberall goodnesse/ ones whan we were rydde from syne/ to deliuer vs by thy sonne Jesus Christ/ out of the hãdes of our moost foule and vnclene father the deuyll/ & to electe & take vs in to the honour bothe of thy name and thyne inheritaũce: but yet of this condycion that all the while we lyue here in erthe we shulde be in cõtynuall batell with our enemy/

nothyng mystrust/ but that thou wylte per so pa
that whiche we desyre of the. Amen.

Thus endeth the exposicion of the Pater noster.
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Cum priuilegio a rege in dusto.

C. 37. e. 6.

¶ The Rote or myrroure of consolacyon and conforte.